

Salem Lemartine 9:30 3/30/69

\*Processional Hymn /35  
\*Choral Call to Worship  
\*Confession of Sin  
\*Assurance of Pardon  
Scripture John 11: 55-57, 12: 1-19  
\*Gloria Patri  
\*Apostles Creed  
\*Pastoral Prayer  
Anthem  
Announcements

MIDWEEK SERVICE WED. 7:30

TRIAL OF JESUS

CANTATA TONIGHT 7:30

CHURCH PRACTICE 1:30

Offering, Response, Prayer  
Hymn /36  
Sermon  
Prayer & Lord's Prayer  
\*Hymn /37  
\*Benediction  
\*Threefold Amen

St. John's Emelton 11:00 3/30/69

\*Processional Hymn /36  
\*Choral Call to Worship  
\*Confession of Sin  
\*Assurance of Pardon  
Responsive Reading Sel 28, Pg. 579  
Hymn /37  
Scripture John 11:55-57, 12: 1-19  
\*Gloria Patri  
\*Apostles Creed  
\*Pastoral Prayer & Response  
Anthem  
Announcements

No Lenten Service today.

Good Friday service Pres. Church 2:00

Mid-week service Salem 7:30 Wed.

Trial of Jesus.

consistory tues 7:30

CANTATA TONITE 7:30 SALEM

MRS. MCCORD DONOR MAR 2:00

Offering, Prayer  
Hymn /64  
Sermon  
Prayer & Lord's Prayer  
\*Hymn /68  
\*Benediction  
\*Threefold Amen

The Prince of Peace

John 12; 12-19

John 9; 9-12

JOHN  
ZECH

The Passover, Pentecost and Tabernacles were the three compulsory festivals of the Jews. It was to the Feast of the Passover that the Jews literally came from the ends of the earth to Jerusalem. It mattered not where a Jew lived, but it was his one main ambition in life to observe one Passover in Jerusalem. To this very day whenever Jews observe the Passover in a foreign land, ( and all nations are foreign to them except Israel), they say, "This year here; next year in Jerusalem." At this time of the feast Jerusalem and its surrounding areas were crowded to the hilt. At one time there was a census taken of the lambs slain, and the number given was 256,500. There had to be a minimum of ten people per lamb, so this means that there must have been 2,700,000 people at the Passover feast. Now even if this figure is exaggerated, it means that the crowds must have been immense. So you see the people who got to see Jesus amounted to quite a number.

There must have been two very distinct crowds. The one crowd must have come to see the man who raised Lazarus from the dead. The other crowd must have ~~been~~ been the crowd that had been accompanying Him and simply surged along to Jerusalem with Him. In any event these two crowds were merged into one and together they formed one huge throng. To be sure there must have been a large number in the crowd who were simply sightseers. We have this pretty much in our world today, don't we? Whenever anyone of prominence or importance comes to town we want to get a glimpse of him. This is only normal curiosity. Here was a man who had raised someone from the dead, or so the rumour went, and He was a celebrity of sorts. He was considered as being sensational. Wouldn't our various news media have a field day with something as sensational as this?

Then a certain amount of the crowd were following Jesus as a conquering hero. This was in fact the predominant atmosphere of the entire scene. They greeted Him with the words, "Hosanna! Blessings on the King of Israel, who comes in the name of the Lord." Now, the word Hosana is the Hebrew for, "Save

now." So the shout of the crowd was very similar to the cry today of, "God save the king." The words with which the people greeted Jesus are extremely enlightening. They are a quotation from Psalm 118; 25 and 26 which reads, "Save now I beseech thee, O Lord: O Lord I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord." This Psalm had many connections and these connections were very much in the minds of these people. This was the last Psalm of a group known as Hallel. Psalms 113<sup>70</sup> 118 were known as the Hallel. The word Hallel means, "Praise God." Every Jewish boy had to learn these Psalms. And since these people used these Psalms in the worship during these Passover feasts, when Jesus came riding a donkey ~~which is the sign of a king coming on terms of peace~~, they looked upon Him as a conquering hero, who was going to overthrow ~~and~~ their Roman enemies and restore them into a peaceful kingdom again. The sign of Jesus riding on a donkey also identified Jesus as the Messiah. As God's anointed one. Now this identification came from the prophecy of Zechariah in the 9th chapter the 9th verse. Which states, "Rejoice heart and soul, daughter of Zion! Shout with gladness, daughter of Jerusalem! See now, your king comes to you; he is victorious, he is triumphant, humble and riding on a donkey, on a colt, the foal of a donkey." As we said, this act of Jesus identified Him as the Messiah. Not as ~~any~~ just any kind of king, but the Messiah. The special anointed one of God. And as a special sign He came riding a donkey which especially identified Him as a king of peace. ~~The~~ Not the noble warrior men dreamed of and longed for. Not the celebrated fighter for Israel. But the "Prince of Peace. So much for the background of these verses. But before we leave off in scripture, perhaps we should look at one final verse. This verse perhaps holds the key to the thinking of the Jewish authorities of Jesus' day. Perhaps it should be the theme of all of Christendom. The Pharisees according to John, said to one another, "You see, there is nothing you can do; look, the whole world is running after Him." This was a sign of fear among these men. They knew that their authority had been threatened for some time by this man. They knew that He had raised doubts in the minds of many people as to their wisdom and their righteousness. He had dared to call them names and to make absolute fools of them at every opportunity. He had made them lose face in front of those they were



trying to impress with their piety and importance as men of the letter of the law. But here was this young scoundrel showing them up for what they were and He did it with a religious fervor. They were angry and they were embarrassed, but unwittingly they paid Him the highest compliment that perhaps was ever paid to Jesus. They said, "Look, the whole world is running after Him."

This was not true then, nor is it true now. Jesus never had the whole world following Him and He does not have it now. Ah, but were this true. Think of the world and what it would be like. We would have no fear of any nation or people. We would have no fear of our neighbors. There would be no doubts as to the intent of certain people. But this is perhaps wishful Christian thinking. We learn very early in our Christian lives that there are those in the world who do not love us. We learn that there are those who will take advantage of us. We learn that the world can many times be a very nasty place in which to live.

Isn't it perhaps strange, or at least a bit ironic, that a very famous man in the world lies in state in our nations capitol, and thousands of people will file past his coffin paying their respects to him? On this day <sup>THE IRONIC THING IS THAT</sup> we commemorate as the day that our Lord rode through the streets of Jerusalem and He too was hailed and respected. No one is going to shout, "Hosanna" as they pass the coffin of Ike. But very similarly they are greeting him as the hero he was acclaimed to be. Take his particular life as an example ~~among~~ among the lives of men who have been in the public eye. He was first noted as a military genius of sorts. For this he was acclaimed at the end of the war with a heroes welcome. Then he entered politics and was cheered and hailed by millions of people wherever he went. But does this mean that all his life was one of peace and tranquillity? He was hailed and cheered ~~after~~ when he was elected, but several weeks and months later there were those who were calling for his blood. What I am trying to point out is a human example of one man, and how the example of Jesus is paralleled in human form. Just a few brief days after His triumphant entry into Jerusalem, the same mob who greeted Him cried for His death. Human nature hasn't changed much in 2000 years has it?

We need to look into our lives and see if perhaps we shout our

Hosannas with the crowd today and then shout, "Crucify Him" tomorrow. Oh I know this is silly to say that we can do this literally. I know that this happened 2000 years ago and we can't possibly be a part of that throng. But we can become a part of the mob, not in the literal sense, but when we refuse to give the proper place to Him in our hearts. When we turn away from Him and refuse to love Him as we should. Our whole Christianity hinges on this man. This Jesus. The Christ. The Messiah. The Prince of Peace. Let us not love Him today and hate Him tomorrow. Let us not have a hot and cold Christianity. Let us band together and be the willing workers for Christ and the kingdom of God. Only in this way can we separate ourselves from the rest of the world. Only then can we have our true identity stamped upon us for all to see. "I am a Christian, and a practising Christian," our label should read. We sing, "Oh come to my heart Lord Jesus, there is room in my heart for Thee." But is there? Do we love Him as we should? And do we care enough about what He did for us? We can only prove it and show it by our lives. There is no other yardstick by which we can measure it. There is no other way that we can show it. The choice is ours. The time is now.

There is a poem whose author will forever remain anonymous. It is entitled, "The Gospel According to You." It sums up what I have been trying in my feeble way to impart. Page 115 "The Best Loved Religious Poems" by J.G. Lawson. Let us pray.